Person is Not Considered a Muslim Until He Disbelieves in the Taghut &

Way Of Murjiah & Khawarij

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Source : Al-Idah wat-Tabyin

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This fundamental principle – I mean, stipulating kufr bit-taghut to enter into Islam –even the people of bida' from the Murjiah, Khawarij, Mutakallimin,and others,agree with us on but disputeand differences arose in regards to some specific individuals,

"is he included within the general meaning of the category of taghut or not?"

Thus they founded principles over this,and then applied those principles, falling into misguidanceand bida'. They were not guided to the correct path of truth.

Shaykhul-Islam Abu 'Abbas ibn Taymiyyah (rahimahullah) said,
"It is known by necessity from the Din of the Messenger (sallallahu 'alayhi wa sallam),and the ummah has agreed upon it, that the foundation of Islam and the first matter that creation is commanded with is to testify that la ilaha illallah and that Muhammad is the Messenger of Allah. This is what cause a kafir to become a Muslim, the enemy an ally,and sanctifies the blood and wealth of one whose blood and wealth were once lawful. Moreover, if he says that truthfully in his heart, then he has entered into iman, but if he says it with his tongue without truly believing it, then he is outwardly judged with Islam, without having iman inwardly."
[Taysir al-'Aziz al-Hamid, p. 101]

An-Nawawi (rahimahullah ta‘ala) said,
“Ahlus-Sunnah, from the scholars of hadith, fiqh,and kalam, have unanimously agreed that a believer who is ruled upon as being from the people of the Qiblah and not residing in Hell-Fireis not considered such until he believes with certainty in the din of Islam with his heart, freefrom any doubts.”
[Sharh Sahih Muslim]

Tawhid is to disbelieve in every taghut that the slaves have worshiped instead of Allah.Because kufr bit-taghut is the pillar of tawhid,and thus if he has not fulfilled this pillar, then he is not a muwahhid. Tawhid is the basis of iman which befits all good deeds and invalidates its opposite.”
[‘Abdur-Rahman Al ash-Shaykh, Fath al-Majid]

Therefore, when the speech was pertaining to clarifying the meaning of la ilaha illallah, He(ta‘ala) took the authority in clarifying it in multiple places in the Quran,and the messengers from the first to the last all agreed in regards to it as He(ta‘ala) said,

“And We sent not before you any messenger except that We revealed to him that, ‘Thereis no deity except Me, so worship Me.’ ”[21:25]

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and avoid taghut.’ ” [16:36]

Indeed,all of the Quran clarifies its meaning as He (ta‘ala) said,

“And [mention, O Muhammad], when Ibrahim said to his father and his people, ‘Indeed, Iam disassociated from that which you worship — except for He who created me;and indeed, He will guide me.’ And he made it a word remaining among his descendents so that they may return.”[43:26-27]

The‘word’ is la ilaha illallah according to the consensus of the scholars of tafsir. [What is meant] by so that they may return’ is by disassociation from the worship of anything that is worshiped besides Allah and making worship purely for Him,as said by the imam of the hunafa (‘alayhis-salam) here in this ayah,and it carries the meaning of His statement,

“So whoever disbelieves in the taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”[2:256]

“But those who have avoided the taghut, lest they worship it,and turned back to Allah – forthem is good tidings.”[39:17]

This word is conclusive proof for making bara’ah from shirk and kufr and upon making [one’s] worship purely for Allah (ta‘ala). He (ta‘ala) said

“And I did not create the jinn and mankind except to worship Me.”[51:56]

This enormous word is a phrase which has a reality and a meaning intended for its sake via the crystal clear Arabic tongue. Every phrase has a meaning intended by it dueto what it is indicting,and the Creator has fashioned the phrases to beindicative of their meanings. Thus the phraseis an indicator, and the meaning is what it is intended,and every word that’s used in the Arabic language, then the usage is taken into consideration. La ilaha illallah is the best of speech and its most virtuous. It encompasses the din in its entirety. It is indicative of it in terms of compliance,and this word of ikhlas consists of two segments: (1) nafi (negation) (2) and ithbat (affirmation).

The phrase of negation is “la ilaha” (thereis nothing worthy of worship); the “la” which negates all deities and objects of worship, its predicate is removed and the word “haqq” (i.e., thereis nothing which has theright of being worshiped) is implied. And the deities negated by the “negating lam” is by considering them void and disassociating from them, to disbelieve in them and to avoid them. It is the meaning of disbelieving in thetawaghit and idols and everything that’s worshiped besides Allah. All of it is false without a doubt,and whoever doesn’t believe this is not a Muslim.

Therefore, what is obligatory via la ilaha illallah is to make bara‘ah from everything that the mushrikun worship besides Allah; it is necessary to negate all this by disassociating from worshiping it and those who worship it. And so whoever dissociates himself from worshiping it entirely,and rejected it,and disbelieved in it, then he has professed la ilaha illallah and purified worship for Allah alone, and he becomes a Muslim believer by this tawhid.

And the term “ilaha” is fixed on the fathah,and it’s negated by the “lam”,and an “ilaha” is an comprehensive term which includes everything worshiped from humans or rocks or trees or other than that. Thus this general, broad term with its numerous components is negated by “la”. Affirming uluhiyyah to Allah (ta‘ala) in a fashion of restriction is an extraction from the original core affirmation to Him. In fact, the linguistic indicative nature of this kalimah necessitates doing so,and is a well recognized, confirmed matter, incontestable without any dispute. Verily, theearly mushrikun from the pagans of Quraysh,and other than them, knew its meaning. So they denied uttering it.

And whoever said it while he is committing shirk with Allah, he has acknowledged its utterance, but he has denied its meaning while being ignorant of it which is known, including theenemies of the Messenger (sallallahu ‘alayhi wa sallam) who said:

Have you come to us that we should worship Allah alone [7:70]
Has he madethe gods one God? Indeed, this is a curious thing.[38:5]

This is a Brief summary from the speech of al-‘Allamah ‘Abdur-Rahman ibn Hasan (rahimahullah) in Ad-Durar as-Saniyyah (v. 11, p. 223, p. 297).

Murjiah

Citing some examples: the Murjiah. At times, they differ with us regarding theruling on a specific individual being a taghut, such as the one who rules by other than what Allah has revealed and the one that replaces the law of Allah and the caller towards worshiping other than Allah,and they do not include him within the category of the taghut,and they base their proofs upon that with numerous misconceptions such as ignorance, compulsion, or stipulating istihlal (i.e., declaring it to be Permissible) or qasd (intending kufr),and what is similar to that. They use some of the words of the scholars as proof, without taking into consideration the validity of the proofs and validity of its meaning [and application],and this is [called] compounded ignorance. They are ignorant of the ruling upon this specific individual that ruled by other than what Allah has revealed in particularand whether heis included within the general meaning of the category of taghut or not; they are not ignorant of his reality, despite their belief and knowledgethat disbelief in the general meaning of the category of taghut is a condition for the validity of Islam and a pillar which iman cannot be fulfilled without. And thereis a difference between the one who is ignorant about the ruling and the one who is ignorant about the reality.

Khawarij

The Khawarij: Such as their Classification of some people that oneis a taghut. Then, they build upon that: takfir of whoever does not declare takfir of him, because “he did not disbelieve in the taghut”. And there is no doubt that including a person within Islam is just like taking him out from it. It is the exact samething. Because theruling of kufr or Islam is a ruling of Allah, not just anyone can make a judgement in relation to it by his mere opinion and whims.

Shaykh ‘Abdul-Latif ibn ‘Abdir-Rahman ibn Hasan al ash-Shaykh said in responseto the one who declared takfir based on speculative matters:

I have seen in the year 1264 A.H. two men from your likes among the Mariqin (i.e., Khawarij) in al-Ahsa’. They avoided the Jumu‘ah and jama‘ah,and declared takfir of whoever was residing in the land among the Muslimin,and their proof was from thesametypeas your proofs; they say that the people of Ahsa’ sit with ibn Fayruz and mix with him, while heand his likes areamong those whom haven’t disbelieved in the taghut,and he didn’t proclaim takfir of his grandfather who rejected the da’wah of Shaykh Muhammad (ibn ‘Abdil-Wahhab) and didn’t accept it and was very hostile towards it.

So they built on top of these two misguided false notions what is arranged upon explicitly clear-cut apostasy from the rulings of Islam,and they claimed to be upon the‘aqidah of Shaykh Muhammad. So I removed their misconceptions,and I informed them that the shaykh is freefrom this creed and school of thought. And as for declaring takfir of these matters which you speculated werefrom the mukafirat of the people of Islam, then it is the school of thought of the Haruriyyah al-Mariqin (i.e.,an extreme sect among the Khawarij)”

[Ad-Durar as-Saniyyah, v.1, p. 466]

And Shaykh al-‘Allamah Sulayman ibn Sahman (rahimahullah) said that declaring takfr of whoever sits with the grave worshipers and Jahmiyyah whom the hujjah has been established upon or argues or their behalf is wrong with his statement: “If he was among those who befriends them and sits with them, their statement ‘O kafir’ and ‘O jahmi’ is wrong; for indeed, this is not to besaid except to a kafir or jahmi whom the hujjah has been established upon and after that displays arroganceand stubbornly opposes thetruth. And whoever befriends them orargues on their behalf after thespeech of thescholars have been shown tohim concerning takfir of them,and it has been actualized to him that the hujjah has beenconveyed to them,and has been established upon them by therebuking from the people of Islam towards them,even if they didn’t understand the hujjah,and he displays arroganceand stubbornly opposes thetruth [then he falls into kufr]. But if this was done out of a misinterpretation, then I do not know his situation. However, his affair is severe and his impending threat is among the most severe of threats. And if it was other than this (i.e.,bwithout misinterpretation), then weseek refuge in Allah from misguidance after having guidance”

[Kashf al-Shubhatayn, p. 45]

Compiler Note

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4.Dawah Najadiya Vs Ghulah Hazimiya
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6.Salaf of Ghulah
7.Kufr Bit Taghut Vs Murjiah & Khawarij
8.Takfir Of Voters
9.Those who dont do Takfir Of Modern Tawagheet
10.Read Clarifying Matters Of Methodology By AT Publication
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